

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

We are specially pleased to see that Dr. Paul Carus is actively urging his proposal for a reassembling of the World's Parliament of Religions in 1900, and that he proposes Paris. This will be splendid. Europe wants it, and Paris needs it. There could not be a better rendezvous. May we be there to see and hear! It might be a good time for an International Congress of Spiritualists in London. What a glorious choice of kindred spirits Paris might contribute that year, either before or after the 'Parliament'!

The divorce of Religion and Life, Religion and Business, Religion and Politics—that, we venture to say, is the deepest and most vital subject of our day. We do not believe that Society is sinking, or that God's English people are morally deteriorating on the whole: but what we specially notice is the rise of a comparatively new theory as to the relationship between man and his Maker. All the older religious, political and social systems were largely based upon the authority of a Supreme Being or Beings. Some may think that this has been the result of ignorant superstition. We are not discussing causes, nor even values; only facts. It has been left for the modern man to take full possession of the planet and to slowly and sturdily work his way to the declaration: 'See now! I am the owner, and I am here to do as I like.'

We are not sorrowing over this; we even see that it is inevitable, and may be for abiding good; but we think it is extremely desirable to take note of the fact that man has taken, and is taking, his Maker at His word, when He said (Genesis i. 28) to man, 'Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion.'

We cannot help feeling, however, that the warning of a late writer is needed:—

We have entered upon a new era of culture. However widely separated modern times may be from those of the Middle Ages which the invention of gunpowder and the printing-press consigned to the tomb, this new era is at least as widely different from that which preceded it by the freedom of the press, the steam-engine, and the electric telegraph. . . . At the same time, we must not shut our eyes to the dangers which threaten to annihilate the harvest of the past and to render vain the efforts of the present. A restless, unhappy spirit of passion and scepticism is lurking behind the progress of the present, for the prey of the future. It must be conquered by the spirit of religion, by which the progress of culture can alone become a blessing to mankind. . . . The advocates and promoters of modern culture should know and impress upon themselves the fact that all this progress bears within itself the seeds of death and is without abiding value and true moral worth, unless combined with those eternal forces which spread themselves over all the changes of mortal life, as the Heavens do over the earth.

From time to time we receive 'Modern Astrology' (London: 9, Pleydell-street, E.C.), but confess we find it rather wasted upon us, though we feel that a very great amount of careful labour must be spent upon it. The following quite comprehensible bit of human astrology occurs exactly in the middle of thirty-two pages of learned matter for the initiated:—

OUR DAILY RECKONING.

If you sit down at set of Sun,
And count the acts that you have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then you may count *that* day well spent.
But if through all the livelong day
You've cheered no heart by yea or nay;
If, through it all,
You've nothing done that you can trace
That brought the sunshine to one face;
No act so small
That helped some soul, and nothing cost;
Then count *that* day as *worse* than lost!

'The Lyceum Banner' for this month contains some 'Golden Chain Readings.' The following questions and answers are not exactly juvenile, but they are noticeable and useful:—

CONDUCTOR: What is the Spiritualists' platform?

LYCEUM: The demonstrated knowledge of immortality; the belief in continual progression; that we, passing to spirit-life, can, under certain conditions, return and communicate with mortals.

CONDUCTOR: Why is Spiritualism a science?

LYCEUM: Because by proper investigation, in accordance with its established laws, the truth of Spiritualism and its claims can be demonstrated to the mind of man.

CONDUCTOR: What is science?

LYCEUM: That which can be absolutely tested and demonstrated to human conception or knowledge, and certainly Spiritualism can be classed under that head.

CONDUCTOR: How is Spiritualism a philosophy?

LYCEUM: Because we can reason upon it, it presents ideas for consideration, it outlines for us a moral code of conduct, and, if followed sincerely, will lead us to diviner heights of knowledge, as well as of happiness and experience.

CONDUCTOR: What do we learn by intercourse with our ascended ones?

LYCEUM: That a school of learning is established where both the mortal and spirit may learn something of the lessons of life, gain a knowledge of the laws of the universe, and recognise the established fact that there is running through all life a grand and eternal law which links mind to mind and which indeed governs the entire race.

We have occasionally heard the remark that Spiritualist hymn-books are a trifle crude. Perhaps they are. The demand for something better will in time produce a riper supply. In the meantime, we may console ourselves with the reflection that they are, at all events, free from the curious uglinesses of even the widely accepted Church books. We have before us a dainty-looking book of

'Hymns for Children,' for Church use. Some things in it are pleasant enough; but what Spiritualist, however 'crude,' would descend to the ugliness of these lines?—

Then the world, the flesh, the devil,
Rose up in fierce array.

Honour your Priest, the messenger of God;
He bears Christ's pardon, and he bears Christ's rod.

Think of your Clergy when on God you call,
And Bishops, Priests, and Deacons; pray for all.

Much I fear the fire of hell
If Thou dost not make me clean.

Poor my rest, if Thou hast frowned.

It is a mournful reflection that such hobgoblins are provided for children. But we must do the little book justice. It has at least this lovely verse:—

Thou art weak, but all about thee
Is many an unseen friend;
Many a brave and holy Angel,
Glad and mighty to defend.

But this kind of thing is common. The Spiritualist who turns that poetry into honest prose, and acts up to it, is denounced!

'The Philosophy of Life. The Past, Present, and Future of the Human Spirit,' by T. Powers, is a thoughtful little pamphlet, privately published. It consists of a brief Introduction and twenty-five Theses, setting forth the unity of life and its outflowings or manifestations. We are informed that it is not for sale, but that the writer of it (57, Lord-street, Broughton, Manchester) will send it anywhere on receipt of a halfpenny stamp for postage.

We are continually being entreated to convert 'scientific men,' and we are also continually finding out the futility of doing it. Until we convert them, the world says, 'We want Science to test this thing.' Then, when we convert a good specimen of 'a man of Science,' the world says, 'Oh, he is a good man gone wrong!' This is almost comically illustrated in the case of that stalwart, Professor Oliver Lodge. He is not exactly a Spiritualist, but he goes about as far as is necessary for us: and what happens? The new President of the Folk-lore Society (Mr. Edward Clodd) takes his earliest opportunity of slapping Professor Lodge in the face as a man who, though of 'scientific renown,' has his mind 'built in water-tight compartments,' and who is only one of those 'scientific specialists' who are 'wholly untrustworthy observers outside their own domain.' So that all we get by the practical conversion of a man of 'scientific renown' is bad behaviour and an insolent sneer. We make no comment beyond that: but it ought to be thus frankly put on record.

The 'Palmist,' for this month (the Roxburghe Press, Westminster), contains full-size prints of the hands of Mr. J. Page Hopps, with a long and curiously discriminating account of the lines and their meanings. Of course, a hand-reader might get a good deal of help from the public life of one who lives so much in public; but anyone who judged only from that public life would hardly write the analysis we find here. It is a subtle bit of character-reading, and, if the lines told it all, the lines are very 'fearfully and wonderfully made.' The following specimens may suffice to indicate what we mean:—

The finger of Apollo is splendidly made, long, straight, and powerful. The subject is absolutely artistic, and his eye for form and colour must nearly equal that for words.

The Mount of Saturn is high, which will give a certain melancholy and apprehension.

The nature is not combative.

Such statements would hardly be made by anyone who knew the subject only from the public side; but they are remarkably true.

VISITS FROM THE DEAD.

This month, under the title of 'Telepathy' the 'Annales des Sciences Psychiques' gives the following remarkable cases, which appear to be duly authenticated. The first is that of a Mons. Riondel, at Montélimar, and we take, for lack of space, only the more essential portion of the correspondent's letter, which was forwarded to the 'Annales' on May 23rd, 1894, some seven or eight weeks after the occurrence:—

I had a younger brother, who died in the fortieth year of his age (2nd of last April). He was employed on the telegraph line to Marseilles. Anæmic, through a very lengthened sojourn in the Colonies, my poor brother was attacked unexpectedly by fever, and succumbed. On Sunday, April 1st last, I had a letter from him in which he told me that he was in excellent health, and between Sunday and Monday I was suddenly awakened by an unusual and violent noise, as if a stone were being rolled along the floor of my room which I occupied alone, the door being locked. I looked at my watch and a small alarm clock in the room, and found it was a quarter to two. I need not say that on getting up I searched for the object which had caused me such terror. At eight in the morning I received a telegram from an intimate friend of my brother. This friend occupied a room adjoining my brother's at 95, Rue de la République, Marseilles. The wire informed me that my brother was seriously ill, and that I was to come by the first express. When I arrived I learnt that he had died during the night, without suffering of any kind, and without uttering a word. I asked the hour of death. It was at a quarter to two, watch in hand, when my brother died. My mother, who has been blind for fifteen years, also heard during the night violent noises at her door but I must tell you that I considered it my duty to withhold the information from her, because of her age and feebleness. The knowledge would kill her. She does not yet know, at the moment I am writing to you. My mother, under the influence of the noises she heard, came to me when I returned from my brother's funeral, and in my wife's presence said: 'For two or three nights I have had warnings about your brother's health. You must go to him at once for he must be very ill, and they are concealing his condition from you.' I calmed her fears about him. These are the facts. You may print my name and address. The circumstances are not the result of imagination. My mother still has presentiments about my brother's death, but it is needless to give them here. (Signed), A. RIONDEL, Advocate.

The second case is quite as remarkable, and is as follows:—

On April 4th, 1878, I saw one of my relatives, and spoke to him, although he had been accidentally killed on the previous evening. I did not know of his death. I had, contrary to all my habits, just quitted the dinner-table towards six o'clock, in order to obtain something from the kitchen which the servant had forgotten. While I was stooping in front of the china-cupboard, and stretching out my hand to get the plate, or whatever it was (I forget what), that was wanting upstairs, I was called by my name, and recognised my cousin's voice. I lifted my eyes to the basement window, and I saw my cousin stooping down to it, and bidding me good day in pantomime, as much as to say, 'Good day, Loule' (the name he generally gave me). 'Good day, Wennaud,' I answered, and, jumping up, left the article I wanted in the cupboard, and ran upstairs and opened the street door. There was no one. My father, hearing the door open without the bell ringing, came into the hall to see what was the matter. I told him my cousin had come, and that he was hiding somewhere in a spirit of fun. My father replied, 'It is impossible that Wennaud can be here.' The complete explanation of this reply, which I did not understand, was given to me on the spot. My father had concealed the news of the accident, thinking to break it to us gradually. I therefore saw a person who had been dead for twenty-four hours, spoke to him, had his reply, and I was neither depressed nor ill at the time of the vision, neither was there a shadow of excitement. (Signed) A. L.

THE reason of every man is and ought to be his guide; I should have as much right to expect every man to be of my height and temperament, as to wish that he should reason precisely as I do.—LORD CHESTERFIELD.

IN DEFENCE OF RE-INCARNATION.

Under the heading 'Immortality—Limited'—by Mr. Newton Crosland—I read in 'LIGHT' of August 3rd a rather bold specimen of narrow and shallow ecclesiasticism. I would have left it without notice but for a sentence to which I must immediately object, to wit, where he says, 'I discard the idea of Re-incarnation'—which he has a right to do—'as a base and untenable doctrine and superstition'—which is an assertion he cannot support by fact conclusive, or simply by argument deductive. A superstition? Why? Because he knows nothing about it? Well, but his own Christian belief was qualified as such when it had, in the first centuries, only a few adherents that knew, while the world ignored. A doctrine? Not at all. Simply a scientific-philosophical theory, quite independent of Spiritualism, which is the knowledge of the fact that there is no death, and that the link of communication between the dwellers on both sides of the grave is not broken, and even yet our knowledge and our investigation of its facts and study of its laws, are, nowadays, by many, called a 'superstition.' Untenable? Because he cannot lay a mental grasp on it? Others may. How and why should he call it 'base,' having no knowledge of it?

He ventures to advocate that in the spirit-world there are seven spheres, one above the other in glory and importance. He has certainly a right to do so. But shall I, who have quite a different concept of the spirit-world, after twenty-five years in close and uninterrupted communication with the unseen, call that doctrine a 'base and untenable superstition' because I know more and better than he? Might I ask him whether he has been there—self-consciously—or whether he speaks so only from hearsay? And why exactly—as taken from the multiplication table—that number kabbalistic and sacramental, seven, and not six and not eight? And when he ventures to dogmatise, why should not I?

He hopes there is a hell. And, singular enough, he brings forth the corner-stone argument in favour of the theory or belief of Re-incarnation. If there is not a hell, there ought to be one, says he, for he cannot conceive of God's government without such a means of training, discipline, and suffering. First, his inability to conceive of a thing is no proof or evidence against the existence of it; for something ought to exist in some way, ought to manifest itself in some form and phenomenon of being, before we can take cognisance of it, and form our concept of it. Second, God's means and only process of training and discipline, of improvement by suffering, is burning, says he—in hell—not the body, but the soul, the spirit, whose very substance corporeal is fire, essential fire itself, cosmical ether-fire, non-condensed matter. For I presume he admits the soul to be endowed with a body, a form and shape spiritual and organised? Did he ever conceive of a principle, a force, auto-manifesting, self-asserting its individualised entity, without the medium of a substance, a matter organic, organised in some way or other, variously even beyond the conceivable?

He believes in immortality. But post-existence, of a necessity, pre-supposes pre-existence. If man born of woman dies, the persisting entity is not annihilated by death; it commences not, is not created at birth. God does not call a new spirit into form and life at the moment of every conception. The 'whither are we going?' can only be solved conjointly with the 'whence are we coming?' Spirit only enters, passes through, and steps out of the earthly-physical body, even as that body steps into a suit of new clothes, wears them out, and, when no longer of any use, throws them away. And man on earth is going and doing before the suit existed, or was made for him, to suit him and his goings and doings; and, after it becomes a rag, he still goes and does.

Consequently, before birth and after death man-spiritual existed and exists. Now, as to the discipline and the training, improvement, self-unfoldment, progression through suffering, I will not dogmatise, but I may ask: Having shuffled off the mortal coil, man-spirit no longer has to satisfy the appetites, the requirements of the earthly physical organism, for growth, for maintenance, and for conservation, for all auto-manifestations, the self-asserting of his own entity, his spirituality. And is it not under these impulses that he errs, sins, fails, slides back, struggles forward, suffers, through suffering learns, and by experience becomes a wiser man, unfolds new powers and faculties, moral and mental? Are not all our most transcendental,

our most spiritual concepts of love, purity, piety, kindness, generosity, self-abnegation, thus, in the long run and here below, acquired—all and everything we feel, know, are, and aspire unto?

And will you please sit down and for a moment ponder and look into your inner self, and run over your life from the cradle to the grave, and look around you and on high and below, and say how much there is, in others and in you, that was not by living, struggling, and suffering evolved out of you, in you, under the impulse exclusively of the earthly physical organism, and its rapports and connections with earth?

Consequently, I agree in fact with the writer on Immortality. If there were no hell, there should be one; but there are many, millions and millions, as the stars in heaven; for this small planet is not the only abode of spirit progressive and progressing. We only differ on the word and the concept, the modes and manners, ways and means of it. If we called it 'Purgatory'; no, that still smacks of ecclesiasticism, of punishment; and there is none of it. Why should the All-wise, Eternal, and Universal Love take revenge on His children for the failings of their weakness, which is of His own making, of His own design? Let us call them planes of the plan of creation, means divine to an end divine.

Such is the corner-stone argument of the scientific-philosophical theory of Re-incarnation. Not untenable to every one; a basis not so base after all, since it is Love, proceeding from Love, proceeding to Love, towards Humanity, and its Creator—He-She-It—the ineffable, eternal, and universal Cause of all causation.

Paris, 17, Rue Biot.

S. U. ZANNE, Hierophant.

A REST HOME FOR MEDIUMS.

The Rest Home I suggested had nothing in common with a College for scholars in which to learn mediumship. What have scholars at, say, King's College, London, to do with *tired* clergymen who need rest for a time at a convalescent home? To those who admire the sound of the word 'College,' I would say let them build one, and try to manufacture mediums, and watch the result.

As a Spiritist, usually called Spiritualist, because we know that the human spirit on passing out of the physical body continues in his spiritual—his etherial—body, I prefer to use the skill and knowledge of our angels, in selecting their mediums as instruments by ways and means known to them and not to us, for the effective results they are desirous to achieve.

Social society lives and acts in clusters, say classes; even the masses, down to beggarmdom, have their classes; they enjoy their lives in the circle of their own education and mannerism, and could only properly understand mediums of their own cluster. Peter, the uncultured fisherman, and Paul, the cultured officialist, were chosen by spirit intellect; each for special divisions of humanity. So in our day, we have in our midst mediums cultured and uncultured; and, when chosen, to each is given a special 'signs and wonders' gift, for use in their division of humanity. Paul and Peter, when they occasionally met, enjoyed each other's company; they sang and prayed together—the two were one, yet two. The Rest Home would have the same result.

The suggested plan of one medium for each of six Spiritualistic families, I think would be useless; but if the suggested six could board and lodge, say, six mediums at the same time for one month, or less, it would be an excellent preliminary substitute till the greater Rest Home was realised by sight, and the song of joy heard within its walls.

In the meantime the thirty-six mediums would get a needed rest and change; and if the six noble families would continue the comfort for three months, one hundred and eight mediums would have mental and physical treats, and would be nerved, through converse and health, to deeds of daring under the direction of 'their angels,' often seen and felt.

Let three families be in the South, and three in the North of England, and so give joy to fifty-four mediums in the South and fifty-four in the North. If one in Scotland, and one in Ireland, so much the better.

Our spirit friends use mediums only when a purpose has to be carried out, and then they give rest, sometimes for a week, or month, or longer. No influence is then felt, and therefore no results can be obtained. Let this fact be vividly perceived and utilised by families while those mediums are under their roofs. If while there the power returns, be glad; if not, be thankful to feel you are a joy to your visible guests.

South Norwood, S.E.

J. ENMORE JONES.

OTHER PREDICTIONS FULFILLED.

Some eight or nine years ago, when living in Newcastle, a gifted lady medium, under control, said to me at our usual weekly séance, 'Mr. H., what are all those sheets of paper I see around you, covered with writing?' I was ignorant, and could explain nothing. 'Then you *will* know,' she said.' Next week the same experience, substantially, occurred to me. I was still in the dark, and was again told that I should 'soon know; a letter was coming.' Within three days the prediction was verified. The letters arrived, three in one envelope (covering sixty-three pages), and the mental unrest foretold in consequence was exactly fulfilled.

Seven years since, on the 4th of this month, Mr. Victor Wyldes, at a special sitting, told me that I was desirous to know the probable duration of my life (though no one had told him). He was impressed to say that I *could not possibly* pass into Summerland within six years from that date, and even then the change might not come at once.

Fortune telling, I suppose, but true. BEVAN HARRIS.

THE SUGGESTION OF TELEPATHY.

BY 'EDINA.'

With reference to the comments by the Italian reviewer, adverted to in your issue of September 7th, I desire to point out to this 'captious critic' that:—

1. The medium is totally deaf, and consequently quite unable to hear remarks made by me on any subject. But what is more to the purpose, she was never told by me any of the incidents disclosed in the article, and which were recalled by our C. visitors, when they recently gave us a 'look in.' As I have said, C. and its former inhabitants were not in our thoughts when the incidents were reproduced.

2. She never saw M. S. (the first communicator) in earth-life, never even heard of his existence. In addition to my own knowledge on this point, she asked me the pertinent question: 'Did I know such a person?' As I pointed out, his references to my politics arose from attendances at two convivial meetings which occurred many years ago, and regarding which she was in total ignorance.

3. I have stated, with scrupulous accuracy, the knowledge of the medium regarding the other four communicators, and the pregnant fact that they all came one after the other, and gave me tests of identity utterly unknown to her. I should like to know where the telepathy comes in in the case of M. S., whom she never saw in earth-life, and yet reproduced his attire, personal appearance, paralysed limbs, and his conversation regarding flour and baking of bread (his earthly business).

4. Take again the case of the other, Mr. S. He came, and recalled to my recollection the subject of the copper market and our conversation regarding a certain company at our last meeting on the beach, whereat the medium was not present, and of which she never heard from me. To my mind the whole episode clearly disclosed the spiritual origin of the C. 'irruption,' and negatives the telepathic theory in cases of this description. Telepathy may account for some of the experiences had by the Psychical Researchers, but to my mind there exists a solid body of evidence going to show that the Spiritualistic standpoint is the only safe one from which to regard experiences of the nature I have described. The cases cited by me are only a tithe of what we possess from this source. The best, and most convincing ones, from their very sacred nature, cannot be publicly discussed.

In conclusion, let me point out to this critic that this is not a question of 'contiguity of ideas,' but of *real evidence*. I have dealt with facts, not theories, and in my judgment the spirit identity of the C. communicators was clearly proved.

This short statement must also be held to be all the reply which I can give to 'Quæstor Vitæ' and his elaborate articles entitled 'Thought Transference,' which, I regret to say, are utterly beyond my limited comprehension. I again repeat that when my daughter described to me the personal appearance, clothes, and other characteristics of a person whom she had never seen in earth-life, and supplemented this description by the adminicles of evidence before referred to, the only conclusion patent to my humble understanding was that this was the person I knew in earth-life, and who, though now incarnate, was able to come back and demonstrate to me his continued existence in another sphere. But then, I am neither a Psychical Researcher, nor a metaphysician, but merely a Spiritualist, and perhaps, as Sam Weller put it, 'my vision is limited.'

FROM A RUSSIAN CORRESPONDENT.

(TRANSLATION.)

The accompanying narrative is authenticated by Count Henri Rzewuski in an important historical work which he has published:—

In the month of November, 1798, several Polish celebrities of that period—such as Hugo Kollataj, Grand State Chancellor, Thaddeus Czaki, Count Rzewuski (father of the narrator), and many others—were assembled in the salon of Count Czaki. Several of them were partisans of the Voltairean philosophy, and the conversation was pretty brisk. It at last turned on the certainty of the existence of the invisible world, which it was impossible to deny, seeing that the phenomena of the apparition of deceased persons were so frequent. These apparitions had been seen by so many trustworthy people that it was scarcely possible to meet anyone who had not seen or heard of them. My father, knowing that Kollataj was a Voltairean to the backbone, said to him, 'As for you, Chancellor, one may be sure that you have never seen anything supernatural in your life. Is it not so, and that you don't believe a word of these stories?' After a few moments' pause, Kollataj replied: 'Nevertheless, an extraordinary thing once happened to me. It was in 1788. As you know, I resided not far from the palace of our King, Stanislas Auguste Poniatowski, and I had to be, in view of my Court functions, present on all reception days. Every morning, at nine, I was at Mass in state at the chapel. Afterwards I had to be present at the King's toilet and work with him in his private cabinet. My Court work and society life took up a great deal of my time, and on that account I could only attend to my personal affairs in the evenings and during a part of the night. At that time, you know, great powdered wigs were fashionable, and every person who frequented the Court had to employ a clever hairdresser. Like others, I engaged one by the year. He was a certain Brawacki, the most renowned artist in his business throughout Warsaw, and his duty was to come to me every morning at seven o'clock to dress my wig, &c. It was my habit to awake very early, and remain in bed for some time. My hairdresser attended to me then in my dressing-room. On one occasion, when I had more work than usual with the King, I did not get to bed until three o'clock in the morning, but that did not prevent my awaking, according to custom, at six. Suddenly the door opened briskly, and I saw a queer-looking personage enter—a caricature, in fact, of an old-fashioned German, short, squat, fat, with an enormous stomach, and wearing a large, powdered wig. His coat was of old-fashioned cut, of neutral tint, and had great metal buttons. He wore black velvet breeches, a red waistcoat, blue stockings, and shoes with large buckles. He several times bowed to me, very low, almost to the ground, and disappeared. I dressed myself quickly, and ran to the ante-chamber, asking for my hairdresser. No one had seen him. 'But where, then, is the old German who has just left my room?' I asked. The servants who were in the ante-chamber affirmed that they had seen no one; that they had not been out of the apartment all the morning, and that there was no other entrance to my room besides that door. As I could not do without a hairdresser I had another brought, and being very busy forgot all about my vision. Next morning, on awakening as usual, I saw Brawacki coming in, and naturally asked him the cause of his absence on the previous morning. 'Excuse me, Excellency,' he said, 'yesterday I was very much occupied. The chief of our corporation died suddenly and as I was his apprentice and he was very fond of me, I had to go and see to the funeral arrangements and dress him for his coffin.' 'What was he like, and how was he dressed?' I asked. 'Ah,' replied Brawacki, 'he was a real old German type, small, stout, and thick set. His coat was of no particular colour, waistcoat red, and blue stockings.' 'But I saw him yesterday morning,' I said to the amazed perruquier; 'I understand all now. He came to apologise for your want of punctuality.'

Gajsin, Podolia.

JOSEPH DE KRONHELM.

Sorrow has not been given us for sorrow's sake, but as a lesson which we are to learn somewhat, which once learned, it ceases to be sorrow.—CARLYLE.

To those who are employed and busy, time flies with great rapidity. Life is tedious only to the idle. Nothing is more monotonous than the ticking of the clock to him who has nothing to do but to listen to it.

EARTHQUAKES AND ASTRAL CONVULSIONS.

In our German contemporary 'Sphinx' Dr. Franz Hartmann has the following amusing remarks about earthquakes and their causes:—

As usual after a great catastrophe the scientific experts, since the earthquake in Laibach occurred, are now prepared with their explanations—less, however, explanations, than surmises. 'Technical variations' are now spoken of (how superbly fine appears a freshly baked scientific term!), 're-action of interior molten fire,' 're-adjustment of the disturbed (disturbed by what?) beds and bendings of the earth's crust,' and so on. Here, it is pretended that vast slips of the arch of interior strata cause the surface to tremble; there, it is steam developed by the accidental inrush of water towards the glowing core of the earth's sphere; then it is the molten content itself which, through the cooling and contracting of the enclosing shell, is pressed out through volcanic craters; now this, now that, without, however, taking the slightest notice of active external influences on the planet.

Then we have the comfortable chief-inspector of public buildings, the wiry chairman of the forest board, the stern aulic councillor (it might just as well have been the master-tailor, &c.), and after they have, to the best of their ability, delivered their theories to an astonished public, they announce with the important air of experts that 'now to conclude, in accordance with the experience of science all danger is past.' What can be said of the experience of a science that knows nothing about what it ought to be able to explain? Of astrology, which alone can give us information regarding the cause of earthquakes, modern official science is quite ignorant. People dare not speak about it to-day in intellectual circles if they do not wish to attract the compassionate smile of their neighbours. That there are planets which exert an influence on our own, and that this influence varies with the position of these planets, our coryphées of science know as little as they know that one man can psychically influence another, in spite of the fact that both of these truths can be learnt from daily experience. If we seek help from astrology, we find not only an intelligible reason for the occurrence of earthquakes, but also predictions of their coming. For example, in the April number of the Boston monthly, 'Stars and People,' at page 144 we read: 'April starts with the element of fire more expressive than almost anything else. The two remarkable triple conjunctions, the 22nd and 23rd, no doubt stir up the elements some, and form the beginning of geological upheavals which will, in the not far distant future, stir up the earth from centre to circumference.' No one denies the astronomical fact that the sun exerts an attraction on the earth. Why should it be so difficult to comprehend that the other orbs in our sun-system also influence our earth and bring about results analogous to the ebb and flow of tides? Why will people of learning not hear of such an influence? Simply because they themselves cannot explain it; and they cannot explain it because they will have nothing to do with the 'soul,' universal or individual, although every transcendentalist knows that each visible body is merely the expression of invisible life, which we call soul. Were our earth mere matter, as science would have it, there could be no question of soul-influence; but, according to the teaching of the wise, each planet has its astral body, and the astral bodies of the sun and planets act on each other and on their psychical constitutions. According to ancient Indian notions of earthquakes they are nothing more than the convulsions of the astral bodies of our planets, through the astral influences of other heavenly bodies, and these work on the psychic material and bring about the seismic convulsions.

Quite so! And then the Doctor informs us that, 'according to the preceding prophecy, the present period of disturbance is not closed by the earthquake at Laibach, and, as foretold long ago by H. P. Blavatsky, it is possible that the swift destruction of some great cities is imminent, by means of similar mighty movements.' We hope London will be excused.

SOME men are mere apologies for workers, even when they pretend to be up and at it. They stand shivering on the brink, and have not the courage to plunge in. Every day sends to the grave a number of obscure men, who, if they had the courage to begin, would, in all probability, have gone great lengths in the career of well-doing.—S. SMILES.

EFFECT OF A MAGNET ON A SENSITIVE PLATE.

Many years ago I entertained the idea that light, or a flame-like luminosity, was emitted from the poles of a magnet when in action. About fifty years ago I first read 'Reichenbach's Researches on Magnetism,' which always left a deep impression on me. Having verified some of his experiments, I did not take the author to be a fool or a madman, as some persons did, but placed some faith in the experiments carried out and recorded by him, particularly those in perfect darkness, with Mesdemoiselles Reichel, Maix, Atsmandorfe, and others, who perceived and described the luminosity on the poles of a horse-shoe magnet. My opinion was that the sense of sight in those sensitives was, under certain conditions, more perfect than that of the generality of mortals, and that their eyes could see certain objects or phenomena—whether in light or total darkness—which we failed to do.

I was further strengthened in my opinion when I read in 'Nature,' No. 1,138, of August 20th, 1891, the addresses of the President of the British Association and others with reference to 'Light and Stellar Photography,' where it was stated that the human eye was insensible to the ultra violet and infra red rays of the spectrum; that numerous stars existed which were not cognisable by the human eye or even the best of telescopes, but showed their existence on the sensitive photographic plate. I further reasoned that very likely those stars, which were invisible to the human eye, but left an impression on the sensitive plate of the camera, emitted the ultra violet or infra red, or it may be some other similar rays of the spectrum which our ordinary eyes could not grasp; and further, that the luminosity seen by Mademoiselle Atsmandorfe and other sensitives on the poles of a magnet in a dark room was also caused by these invisible rays.

After reading the before-mentioned proceedings of the British Association, I at once resolved to carry out an experiment with a large horse-shoe magnet in action, exposed to a camera in a dark room. I felt almost convinced of success in being able to obtain an impression of light emanating from the magnet upon a sensitive photographic plate.

On account of some other matters, public as well as private, which engaged my attention, and not being able to obtain a magnet of sufficient power, the experiment was delayed until lately, when, to my great regret, I found that neither the battery nor the old soft-iron horseshoe magnet (which had been in Cape Town for some twelve months to be overhauled) had been put into proper working order, and were, therefore, quite useless for the experiments I intended to carry out.

My young friend, Mr. Isaac Meiring, who, a few months ago, left for a trip to Europe, was willing and ready to assist me with his photographic apparatus in carrying out the experiment. However, to my further regret, I now find that I have been forestalled in my experiment by Mr. Traill Taylor, F.R.P.S., the Editor, I believe, of the 'British Journal of Photography.' Mr. Taylor at a recent conference of Spiritualists held in London on May 13th last, in an address delivered by him, amongst other things said:—

Since the beginning of the present month I have ascertained by direct experiment that the aura emanating from a magnet in total darkness acts upon a sensitive plate in a manner similar to light, as also does a sheet of plain paper previously exposed to light.

The chief object, however, which I had in view was, that the experiment, if successful, may be the means of throwing some light on clairvoyance and similar phenomena, and lead to further inquiries in that direction.

Worcester, Cape Colony.

J. D. HUGO, M.L.C.

TO CORRESPONDENTS.

'EDELWEISS.'—Thanks for your courteous letter, but, as you will have seen, we have come to the conclusion that it is best to discontinue the discussion of the subject for the present. Kindly favour us with your name and address.

W. M. B.—We are obliged by your kind suggestions, but they would entail more labour on our part than we are able to give. We publish the facts, as far as they come to our knowledge. It must be left to those interested to push their inquiries further.

WRITE your name by kindness, love, and mercy, on the hearts of the people you come in contact with year by year, and you will never be forgotten.—MRS. ANNE ROYALL.

OFFICE OF 'LIGHT,' 2, DUKE STREET, ADELPHI,
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EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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THE HAPPINESS OF THE SPIRITUAL IDEALIST.

Conversing lately with our great poet-artist, Mr. G. F. Watts, R.A., he pointed out a study of a heroic figure representing the natural man, the key to which was the question, 'What next?' It was not the question of ambition or mere lust of conquest, but the condensation of man's natural longing for discovery, variety, progress. There is a whole world of meaning in it. Man is not what Carlyle called a patent digester, a mere eater and drinker, an animal, and nothing more. The old saying has infinite meaning in it; 'And man became a *living soul*.'

This is, in substance, the whole philosophy of the higher Spiritualism. 'The world is too much with us,' said Wordsworth: meaning by 'the world' the sum total of external things; that which never ceases to push for putting the centre amid material things; that which appeals to the senses and the appetites, and whispers, 'Let us eat and drink, for to-morrow we die.' To that, Spiritualism gives a flat denial, and a denial which is independent of its own special phenomenal testimony. Even if there were no hereafter, if we had to make the best of what is, without reference to any re-adjusting world, the Spiritualist would as keenly protest that the true centre is, not the body, but the soul.

It is really doubtful whether any normally-developed human being ever did find entire satisfaction in the senses only, or in the attainment or possession of the present hour. That hungry, haunting question, 'What next?' is always at the door. The spirit *will* assert itself, even though, because of spiritual ignorance, the man is unable to perceive what ails him, and therefore turns to restlessness or melancholy what might have been a rapture or a hope. No: the main want of the human race, and especially of that part of the human race which prides itself upon its 'civilisation,' is idealism, or the elevation and consecration of the longings of the deep inner self.

This profound truth is immensely more practical than the majority of 'practical' men would think. Merely as a question of human happiness, the great want of the age is a readjustment of the positions of sense and soul. A thousand pleasures are waiting for that re-adjustment—and pleasures of the purest and keenest kind. The race to-day is for possession, and for the mere sake of possession. 'He will not be happy until he gets it' is as true of the county magnate who wants to annex and shut up a road, or of the banker who wants a fortune, as of the child in the bath-room who is yelling for the soap. The cure for ten thousand unhappinesses, and the pleasant paths to ten thousand joys, would be found in a modification of the madness for possession, and a capacity for enjoying things that could never and need never be one's own.

We have never seen this more simply set forth than in a very short article in the 'Metaphysical Magazine' for August (New York, U.S.). It is entitled, 'Ownership through Idealism,' and the drift of it may be gathered from the following engaging sentences:—

Man stretches out his hands and grasps that which he has craved, but is surprised to find that the hunger within him has moved forward and outstripped the former outermost limit. When intelligently comprehended, however, he finds that this divine dissatisfaction is what differentiates him from the beast and keeps him faced Godward,

Every man may rightly aspire to 'own the earth,' but not through physical conquest, or by means of legal title-deeds and exclusion. There is a higher and a truer kind of ownership. The millionaire is the object of much envy because his actual possessions are assumed to be large. But real ownership requires *capacity*. That important factor has been left out of the account. No one can truly own beyond it. A legal title may give him outward *control*, but true ownership is deeper. Capacity, or power to contain, cannot be enlarged to order. In reality, one owns that which he can absorb, appropriate, and appreciate, and no more. The wealth of the realist and the materialist is very meagre, for they are only rich in deficiency and limitation. Riches to them are impossible except through the narrow channel of title-deeds.

The treasures of the mind and investments in ideals are not subject to decline or bankruptcy, and the market is never glutted.

Paul, philosopher as well as apostle, crowned the apex of a pyramid of spiritual wealth with the aphorism, 'All things are yours.' From Plato down to Emerson, all the great idealists have been great capitalists in the profoundest sense.

What a superb vista this opens up before us! On life's lower and less illumined grades, enjoyment means personal possession: at the higher and more spiritual stages, enjoyment may mean personal surrender; or, at all events, the emancipated one has vast capacities of ownership through the capacity for enjoyment without the limitation or the taint of envy. A true artist who only sees may more truly possess the view than the rich wine merchant who has only purchased it. Is it not a thousand times better to sit and see the butterflies flit by, than to chase one and lose it by scrunching it in the hand? The truly enlightened man can rejoice in beauty everywhere, and in beauty that is not his own. He finds a daily procession of satisfactions in seeing the clouds and the world pass by. He even finds a deeper delight when, without possession, he shares the beauty with creatures who toil not and do not spin—the wing-free bird, the boys out nutting, the little maiden who has never heard of 'rights of way.' He does not want the sands to himself. He loves to look at the little toddlers; and an arrival of two hundred gutter children brings happy tears of pathos to his eyes. It makes him shudder to be asked to subscribe for one of fifty glorious works of art, on the barbaric and vulgar assurance that no more will be issued, and that the plates will be destroyed.

But, after all, this path of the idealist is not the path of happiness only. He will often have to pay a sorrowful price for progress; for idealism and progress are inseparable. The child who is a born idealist, and finds infinite and prolonged satisfactions in a box of bricks and half-a-dozen disused cotton reels, or even in ten oyster-shells and an empty meat tin, will need 'fresh woods and pastures new.' The disciples who said, in ecstasy, 'Lord, it is good for us to be here; let us make three tabernacles; one for Thee, and one for Moses, and one for Elias,' forgot themselves; but the rain or the cold would, in time, have made them remember; or, having Moses and Elias, they would sorely have longed for David and Isaiah. And yet it does not follow that they would have been unhappy; for they who long to build tabernacles for Jesus and Moses and Elias and forget themselves, are pure idealists, who would find endless objects of interest—on earth, in heaven, or hell.

THE MYSTERIES OF MEDIUMSHIP.

BY OUR SPECIAL REPRESENTATIVE.

MR. E. W. WALLIS.

(Continued from page 442.)

'There is one case,' continued Mr. Wallis. 'The first that occurs to me at the moment. A Mr. Carson, recently arrived from Australia and a stranger to me, came to our circle. •I was controlled by a spirit who made me rub my leg and head; I was perfectly conscious all the time and felt as if I had been hurt in those parts, but I experienced no sensation of pain. The spirit being unable to speak, "Lighthouse" took possession, and described him very fully, stating that he had recently passed away over the big waters and wanted to communicate with Mr. Carson. That gentleman said he had left a son behind in Australia, but the description did not at all tally. My hand was then controlled to write, and a message given as nearly as I can remember in these words, "I am in great pain, or I should be able to speak. I have been wounded on my leg and head by kicks from my horse. I am not your son, but a friend of his." A scrawly signature followed, which looked like Butt or Burt, as near as we could decipher it. Mr. Carson failed entirely to identify the visitor; but a few weeks afterwards, arriving in Edinburgh, he found awaiting him from his son a newspaper and a letter, the former of which contained a marked obituary paragraph beginning, "Died, at Omega Station, from the kick of his horse, Mr. James Burt," and giving details, whilst in the letter the son mentioned that he had sustained a severe loss in the unexpected and painful death of his chum. Mr. Carson took the trouble to inform me of that, a courtesy not always extended to mediums, who, I think, deserve to be told of subsequent corroboration of information given through them.'

'I have heard a similar complaint from other mediums, Mr. Wallis, and fear there must be more ground for it than I should have been willing to admit with less testimony.'

'I can assure you,' said Mr. Wallis, 'we mediums know less than anybody else about us of the facts connected with our work. We are regarded as useful machines, and the fact is almost invariably overlooked that we may feel as much interest as our sitters in what occurs. Evidence of the accuracy and trustworthiness of communication through our agency must always be grateful, and to give it is a little encouragement that is really our due. I can give you another case, in which I am indebted for the particulars to a friendly office like this. It occurred at the time that Dr. Slade was over here. A lady who had been to a number of mediums desiring special information, but had failed to get it, though she obtained many other tests not connected with it, was invited by a friend to attend one of my sésances, and came, as she admitted afterwards, more to pass away the evening than with any hope of getting what she wanted. "Lighthouse" turned to her and told her that there was a young man standing behind her, whom he fully described, adding that he smiled at her, placed his hand on her shoulder and desired to say that she was not to worry, as all would be right. She said she recognised in him her brother, and asked for a further message. "Lighthouse" then said that the spirit was holding what looked like a roll of official or legal documents, tied with tape. It wished him to inform her that the documents she was hoping for would be in her hands in ten days or a fortnight, and would be all that she wanted. When next she saw me, this lady said that, in accordance with the promise given, she had received within the period named a packet from America with the legal papers she had been so anxious about, and that they were perfectly satisfactory. A great many incidents of this sort occurred about that time, and

also a number of very striking cases of impersonation and clairvoyance through Miss Eagar, who afterwards became Mrs. Wallis; and these facts at last completely satisfied my scepticism; in fact it seemed as though every time I set up a new difficulty the spirits produced a new fact to bowl it over.'

'You were more fortunate there than most sceptics. But your scepticism was of the honest and reasonable order that commands recognition from the celestials.'

'I trust it was so. At any rate, I got full satisfaction, and this was necessary if they were to have in me a ready and responsive instrument. "Lighthouse" has, I need not say, been seen over and over again by clairvoyants. He is described as standing over me making magnetic passes, and then stepping aside to give room for another control. He surrounds me with a wall of magnetism, and, as he puts it, hands me over to "the big talkers." These say that they control from a distance whenever they can; when conditions are unfavourable they have to come closer, and then the control is not so satisfactory, and there is not such spiritual inspiration as when they are able to exert their influence from another sphere, without coming into our conditions so much.'

'When did you make your first public appearance as a medium, Mr. Wallis?'

'I forget the date. It would be nineteen or twenty years ago, and since then I have kept pretty hard at it all the time. Becoming at length fully satisfied of the fact that I was controlled by spirits, I said I was prepared to do what they wanted me to do, and would no longer resist their wishes. The result was that my mediumship developed much more rapidly. My first public address was given in the Goswell Hall, London. Shortly after the death of Mr. Robert Cogman, in 1876, I married, and we took charge of the Spiritual Institution established by him in St. Peter's-road. About six months after marriage I went out on a missionary tour through the provinces, and was away thirteen weeks, visiting most of the centres of activity in the North. In the spring of the following year I definitely commenced my career as a public trance speaker. Since that time I have scarcely passed a Sunday without giving one or two addresses. As showing how hard I have at times worked, I may mention that on one occasion I delivered twenty-one lectures—besides doing a good deal of clairvoyant and psychometric work as well—in nineteen days, and travelled over two thousand miles to do it.'

'I suppose, like other mediums engaged in a work like yours, you have several controls. Do you know them by name?'

'Very few. I seldom trouble about those who speak through me, leaving the matter entirely in the hands of the band who manage—indeed, what else could I do? Sometimes they give their names; more often they do not. There are a goodly number on the active list, and there have been more during the last seven or eight years than there were formerly. Claims have been made that William Denton has spoken through me, and those who have heard him and read his works are of opinion that it was he. A rather frequent control is the Rev. Thomas Greenbury. He controls both me and Mrs. Wallis (who, you know, is also a public medium) sometimes on the same day, on platforms hundreds of miles apart, though at different services. My wife is generally conscious under control; I am, as a rule, partly unconscious, but, so far as I can tell, not absolutely so. It is not the unconsciousness of fainting, but of sleep in which there are dreams, the particulars of which one is unable, on awaking, to recall.'

'Have you developed at any time other phases of mediumship besides those mentioned?'

'Oh, yes. In the early days I was a good deal employed by "Lighthouse" in healing work—and with considerable

success. He once cured a well-known Spiritualist, whose name I think had better not be given, of a swelling on his shoulder arising from a strain that injured the sheath of the muscles. A man who got up one night and criticised my address, mentioned casually, as a possible excuse for irritation, that he was suffering from a violent toothache; I went over to him, placed a hand on his head and made a few passes, and relieved him immediately. It was amusing to see the man poke his tongue in his cheek and his finger in his mouth to find out where the toothache had gone. When I first met my wife's mother, her neck was quite unsightly with a large goitre. She had been to several specialists with it, and they had one and all pronounced the case incurable. After about twelve magnetic treatments the goitre died away, and she was able to reduce the band of her dress round the neck by three inches.'

'I was a good deal struck by your essay in psychometry the other day. Do you do much in that way?'

'I do not attempt a description for months together. Such experiments, as you know, are exhausting, and although at one time I was constantly engaged in them, since I undertook the editorship of "The Two Worlds" I have found that in addition to my literary duties the trance speaking is a sufficient, and indeed often a severe, tax on my strength. "Lighthouse" does not seem to have been aware of his powers in reading the past until the advent of an American psychometrist in this country suggested the idea of making experiments, which he did with considerable success, at first in private only, and subsequently in public—in fact, I think I was the first English medium to give public exhibitions of this faculty. I may mention one example which is typical of many cases. A strange lady came one Friday night with a letter, requesting information regarding the writer. "Lighthouse" told her he got the impression of a gentleman out at sea, on a vessel that was becalmed. She was not to feel any more anxiety about him, as he was all right and she would hear from him within a week. The following Friday evening she burst into the room, exclaiming, "I have brought him, Mr. Wallis. It is my brother, and he arrived at Hull last night." Then there is clairvoyance, the exercise of which has practically been abandoned, but for a long time "Lighthouse" described spirits through me with much success. I did not see these spirits myself; nor, indeed, was I conscious of any participation in the psychometry. On one occasion, in Glasgow, one of the members of the local society stated that he had attended numerous meetings, but never had a description. "Lighthouse" turned to where he was sitting, and gave him a description of a short, thick-set man with a large head and a lot of untidy hair on it, very full, shaggy, overhanging brows, hair growing high up on the cheeks, and full stiff whiskers and beard—"in fact," said he, "there is very little of his face to be seen." The man was further described as wearing a leather apron and making the motions of sewing. "Can you tell me ——" began the sitter. "Stop a moment," said "Lighthouse," "I see written in letters of light, J. M. P." "I know him," said the sitter, "his name was John MacPherson. He was a cobbler in our village, and was called 'The Badger,' because he was so hairy." "I get the feeling," went on "Lighthouse," "of his going out in the morning immediately after breakfast, falling down, and being brought home dead on a shutter." "That was so—just as you say," came the prompt reply; "he died from a fit of apoplexy." Incidents like this were at one time of constant occurrence, but, as I have told you, "Lighthouse" does very little that way now, and what he does is entirely subordinated to the work of lecturing.'

'You give your control, then, I understand, all the credit for what is done, both in clairvoyance and in psychometry, you being simply the instrument for that, just

as for the public speaking. Some mediums claim that these gifts with them are quite distinct from any spirit intervention, and are faculties entirely natural to themselves.'

'That is quite probable. In my case, however, the clairvoyant is out of the flesh, and makes use of me to describe what he sees. I do not say that I am myself clairvoyant, although at times I have had visions, and of late years have been able to consciously practise psychometry with success.'

'You mentioned, Mr. Wallis, that your experiences run parallel in many directions with those of Mr. Morse. It would be interesting to have the comparison.'

'Well, to begin with, I have told you that we both had our career prophesied to us. Further, like Mr. Morse, I owe everything to Spiritualism and mediumship, and frankly acknowledge it. What I am, what I know, what I can do—all are traceable to that one cause. I started with no more education than the meagre measure doled out by a Church National school; for all the rest, and for all the opportunities to acquire it, I have to thank my controls. Then my work is similar to Mr. Morse's; we are travelling all the time, giving trance addresses in every corner of the kingdom. Mr. Morse has a Strolling Player; I have a Circus Clown, with strikingly similar characteristics. Like the strolling player, my clown is said to be witty and wise, but he, too, requires a foil, or his humour falls flat to the ground. It was only when I learnt that he had been a clown, accustomed to have the ringmaster to bandy his jokes with, that I appreciated the significance of this characteristic. One day a man, a stranger to me, who had been listening to him intently, said, "Well, Tom, what made you leave Boston in such a hurry?" Tom was startled, but collected himself at once and said, "That is a sprat to catch a mackerel, but the bait won't be taken." I sought the man out afterwards and asked him what the question meant. He told me that he knew Tom in America well, and had often come across him at Boston; he was running a circus on his own account, and was obliged to leave the city secretly to escape his creditors.'

'I wonder if his unpaid debts still trouble him. Well, is that how far the parallel extends?'

'Oh no; Mr. Morse and I both married mediums, and married with the assistance and by the advice of our spirit associates. But my own case is in one respect I believe unique. I came across the future Mrs. Wallis at Burns's Institute, where she was giving weekly sittings, and I used to attend to help her. Before making any advances to her, and before I think she knew of the warmth of my feelings to her, I asked my controls' advice, and instead of giving it in plain terms they gave me, by automatic writing, a delineation of Miss Eagar's character, which, read in the light of my subsequent experience, has proved marvellously accurate.'

RECEIVED.

- 'The Review of Reviews,' for September. (London: Mowbray House, Norfolk-street, Strand, W.C. 6d.)
 - 'The Metaphysical Magazine,' for September. (London agents, Gay and Bird, 5, Chandos-street, Strand, W.C. 25 cents.)
 - 'The Palmist,' for September. 6d. 'The Senate': A Review of Modern and Progressive Thought, for September. 6d. (London: The Roxburghe Press, 3, Victoria-street, S.W.)
-

MRS. ANNIE BESANT is giving a course of Sunday evening lectures in the Queen's Hall, Langham-place, commencing each evening at 7 o'clock. Admission is free, by tickets only, and tickets for reserved seats may also be obtained at the hall, or of the Theosophical Society, 7, Duke-street, Adelphi. The subject on Sunday evening next, September 22nd, will be 'Re-incarnation: Its Object, Meaning, and Methods'; on the 29th, 'Re-incarnation: Its Outcome'; and on October 6th, 'Earth and Devachan: The Relation between Embodied and Dis-embodied Souls.'

BRITAIN AS A SPIRIT-WORLD.

The following curious passage occurs in the 'History of the Gothic Wars' by Procopius, as translated by Sir Henry Holcroft in the year 1653. The author is describing the island of 'Brittia':—

'In this description I am to mention a story, or rather a fable; I cannot think it true, though many men affirm to have seen it and been actors in it, neither must I absolutely reject it, lest professing to write of the particularities of this island, I be thought ignorant of the things done in it. They report that to this part of the island are transported the souls of the departed by a means which, though I have heard in very good earnest related, yet I conceive that the first rumour of it sprang from some dreaming heads. Along the Ocean shore over against Brittia are many villages inhabited by fishermen, husbandmen, and boatmen, who traffic in the island. They are subjects of the Franks, but pay no tribute, the exemption from which is granted unto them for a service which I will now relate. They have the employment of conducting souls departed imposed on them by turns. When any man's turn comes they go home to bed towards night, expecting their fellow conductor. At midnight they find the door opened and hear a voice softly calling them to the business. Instantly they rise and go down to the seaside, finding themselves constrained to go on, but they perceive not by whom. Boats they find ready, with no men in them, and aboard they go to sit to their oars. They perceive the boats loaded with passengers even to the deck, and the place of their oars not an inch from the water. They see nothing, but after an hour's rowing come to a land in Brittia, whereas in their own boats they have much ado to pass over in a day and a night, having no sails, but rowing only. They instantly land their fare and are gone away with their boats suddenly grown light and swimming with the current, and having all save the keel above water. They see no man leaving the boat, but they hear a voice relating to some who, it seems, stays there for them, the names of the passengers, with their titles, and additions of what fathers they were and (if women) what husbands.'

DEMATERIALIZATION.

In an article on the above phenomenon in the interesting Danish publication, 'Fra De To Verdener,' there is a fragment of evidence which appears to be published for the first time. Much of the information has already appeared in our columns in connection with the Hon. Alexander Aksakof's investigations, but this little bit which we translate seems new:—

A well-known Spiritualist, Herr Fidler, in Gothenburg, informed the writer of the article that the following circumstance had occurred at a séance arranged at Herr Fidler's own house, the medium being Mrs. d'Esperance. The information was given a couple of years ago. The medium sat, as always of late years, outside the cabinet, and was quite conscious during the whole time. The lighting of the room was, as usual, rather dim, but after a short time had elapsed the medium said that the little child had come and had sat down in her lap. On this, one of Herr Fidler's sons complained that he could not see the child, when Mrs. d'Esperance invited him to draw nearer. This he did, delighted; but when he bent forwards towards her, and leant against her knees, he immediately drew back frightened, and took up his place again outside the circle. He related afterwards that he felt as if his hand had gone right through Mrs. d'Esperance's leg, so that he could feel the chair under her. She herself, when spoken to about it, merely recollected feeling a strong heat in the leg when the boy touched it. His father confessed that he placed very little reliance on the accuracy of the lad's report, because he thought there was nothing more natural than that he, in the obscurity, had fancied his hands leant against the medium's knee, when, in reality, they had only touched her where her dress spread out above the chair, in which case he might readily feel the chair through the dress. This seemed to Herr Fidler the rational explanation of his son's curious story, and the entire affair dropped out of his mind until the wholly unexpected and remarkable confirmation of the boy's experience appeared in the different reports of the subsequent Helsingfors séance, which has already been fully referred to in 'LIGHT.' 'Fra De To Verdener' is a very interesting publication of which our Norse readers may be glad to know. It is published by N. Herdahls, bookseller, Copenhagen.

PROFESSOR LOMBROSO.

A writer in the 'Daily Chronicle,' reporting an interview which he has had with Professor Lombroso at Turin, gives the following account of the savant's attitude towards Spiritualism:—

Besides his loyal modesty and honesty, Lombroso possesses a rare readiness to acknowledge and confess an error. No application of new discoveries or scientific hypotheses to problems which occupy his mind ever disturbs him, even though they may upset some of his most cherished theories. Thus he was a resolute opponent of Spiritualism until one day at a séance he beheld certain manifestations which appeared to him to be genuine, and with his usual precipitateness he at once wrote declaring himself convinced of the genuineness of these Spiritualistic phenomena. After this he had in a measure to retract, for it was discovered that the medium was, like many other mediums, a fraud, but he still thinks there is much to be said in favour of the phenomena, though he is not sure as yet what explanation to give to them. When he first came face to face with these phenomena he said to a friend, 'I who have given my whole life to Positivism cannot but help feeling a sense of desolation when I think that perhaps our modern science is only an edifice built on sand.' He showed me during my recent visit some curious plastic work bearing on Spiritualism, and told me he was evolving quite a new theory on the vexed subject, which he was not willing, however, to promulgate as yet for fear it should lead to misconstruction. So much I may say, that the explanation he proposes would be of a pathological nature and not of a supernatural character.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

'The Life of Anna Kingsford.'

SIR,—My object in writing this letter to you is to bring to the notice of the readers of your paper that 'The Life of Anna Kingsford' has lately been written, and is shortly to be published. The author of the biography is Mr. Edward Maitland, who was not only the intimate friend of and co-worker with Mrs. Kingsford, but whose own life and work have been so connected with Mrs. Kingsford's that the life of either of them would not be complete without the other. Mr. Maitland was therefore the best and perhaps the only person living who was competent to write Mrs. Kingsford's life, and so far as his own life is concerned the work has the advantage of being autobiographical. Mr. Maitland is greatly to be congratulated on having completed his work so far—a work which, owing to the thoroughness with which it has been done, has been no light task.

It is unnecessary for me to point out to the readers of a paper whose 'only aim' is 'Light! more light,' and which prides itself on being a 'special vehicle of all news interesting to the student of the occult and especially to the Spiritualist,' the great importance to the world at large, and to them in particular, of the biography of Anna Kingsford. Anna Kingsford was no ordinary woman. She was 'a seer, poet, and mystic' from her childhood. Her spiritual illuminations and her transcendental experiences are well known to all students of Spiritual science. They, or some of the more important of them, were collected and edited some few years ago by Mr. Maitland, and published in a book called 'Clothed with the Sun.'

Anna Kingsford's life cannot be passed over lightly. It is bearing fruit to-day in those who knew her, and it will bear fruit in the future as long as her name is remembered—aye, and longer, for who shall set bounds to influence? Anna Kingsford's biography will show that she lived in open conditions with the world within and beyond. The great work of her life—her special mission—was to interpret, to give the interior sense and true meaning of, the world's scriptures and religions. This she did in the light of her spiritual illuminations and under the guidance of her spiritual illuminators. How she came by her illuminations, what those illuminations meant, who her illuminators were, and what her message to her time was and to our time is, will all be made clear by Mr. Maitland in his work. If the opinions of notable proficient in religious science are of any value, Mrs. Kingsford's illuminations are of the very greatest importance to us all. Baron Spedalieri, writing of them, said:

'They present a body of doctrine at once complete, homogeneous, logical, and inexpugnable, in which the three supreme questions, Whence come we? What are we? Whither go we? at length find an answer, complete, satisfactory, and consolatory.' And the Rev. Dr. John Pulsford said: 'It is impossible for a spiritually intelligent reader to doubt that these teachings were received from within the astral veil. They are full of the concentrated and compact wisdom of the Holy Heavens and of God. If Christians knew their own religion, they would find in these priceless records our Lord Christ and His vital process abundantly illustrated and confirmed.'

One thing must be evident; Mrs. Kingsford's teaching has an authority on the face of it, above and apart from that which is merely terrestrial. I do not say that, on that account, it is necessarily true. Every man must judge as to the truth of the whole or any part thereof for himself. But I do say that we cannot ignore this fact. Many will be thankful for it. Some go so far as to believe that Mrs. Kingsford's biography will establish beyond any reasonable doubt the pre-existence of the soul before birth, and her existence after death, the multiplicity of earth lives necessary for the soul's evolution and final regeneration, and the power of the soul to recover in a later incarnation the memory of knowledges acquired, and experiences undergone, in her earlier incarnations.

I hope I have said enough to fix the attention of some of your readers—attention which, among the multitude of books now published, might not have been otherwise arrested. If this biography should be the means of giving light (*i.e.*, spiritual insight) to one person, it will not have been written in vain. My own belief is that it will open the eyes of many. 'Light, more Light,' is what we want. 'Sun-treader, life and light be thine for ever.' *Fiat Lux.*

I have been assured on the highest authority that 'The Life of Anna Kingsford' will be as full and complete in every respect as it is possible to make it. It will be published in two volumes. It will contain nearly 1,000 pages, also portraits and illustrations. If anyone who may read this letter should feel interested in this biography, and will communicate with me upon the subject, I shall be pleased to send to him (or to her) a printed synopsis of it, showing roughly what the book will contain, together with a form of application for the purchase of it, which can be filled up and sent in to the publisher. I have been told that the book, when published, will be 31s. 6d. net. Those persons who subscribe for the work *now* will probably be able to obtain the book when published, carriage paid, at the reduced price of £1 1s. Already many have joined the list of subscribers on these conditions, but there is still room for more. As it is the present intention of the publisher to print a very limited number of copies of the book, it may be—it probably will be—difficult to obtain a copy later on, even at the net published price. These facts should be borne in mind by intending purchasers, for whose benefit chiefly I have written this letter.

16, Devonshire-square, SAMUEL HORGOD HART, Jun.
Bishopsgate, London, E.C.

'The Law of Psychic Phenomena.'

SIR,—Will any of your more thoughtful Spiritualists say what importance they attach to the very suggestive story told by Mr. Hudson on pp. 275-83 of his work entitled 'The Law of Psychic Phenomena'?

It is there related how a sitter, accompanied by a certain friend (an American General), endeavoured to test the capacity of a slate-writing medium of some repute, to distinguish between the living and the dead. With this end in view, the General wrote five short notes (unseen, of course, by the medium) to as many people, supposed to be dead, acquaintances of his, asking them trifling questions concerning their well-being in spirit-land, &c. A sixth note, however, to a sixth deceased friend, asked for the name of the administrator of his estate a name which was unknown to the General. As a matter of fact, two of the addressees in the first-mentioned group of five were not really dead but were still in the land of the living. Now the medium's controls were able to write on a closed slate perfectly consistent replies to all five notes, but, unfortunately, they failed to disclose the fact that two of the addressees were still in the flesh. As for the sixth letter with its call for specific information which was unknown to the General, the answer was remarkable. The controls said that the addressee, A. B., was present, but was unable to communicate that day! Now, will any scientific Spiritualist instruct us what conclusions to draw from such an

exhibition of mingled perception and error? Apparently, and also in the opinion of Mr. Hudson, the medium was a clever thought-reader, and was in fact inspired, not by disembodied spirits, but by his own gifted subjective personality. If this be so, the important question arises, How is a sitter to distinguish between these two radically different sources of mediumistic utterances, and in what percentage of cases does telepathic power do duty for communications from departed spirits? Am I wrong in supposing that the future of reliable Spiritualism depends upon a satisfactory solution of this question? Many intelligent and fair-minded people, who are neither bigoted sceptics on the one hand nor credulous dupes on the other, will be glad if pioneers, who have penetrated further into the darkness than they, will hoist a

BEACON LIGHT.

Materialisations.

SIR,—Kindly let me draw 'W. J.'s' attention to the main point of my former letter, *viz.*, that if it be true that the materialised form is built up from the medium and sitters, then it follows that its intelligence or Ego is derived from the same source, and the resultant form or forms, and intelligence or intelligences, are a composite or composites of medium and sitters, just as in a composite photograph. This position is but the natural sequence of the teachings of Spiritualists with regard to the source from whence the form is built up; for were it so much inert matter that each gave to build up the form, then their position would be logical, as we should then have something akin to the creation of Adam. But it is far otherwise, as it is the vital living matter, each particle of which is pulsating with life and intelligence, and taken from all parts of the body 'twixt crown of head and sole of foot.

87, Blackcroft, Dundee.

MATTHEW FORBES.

'Spiritualism, Telepathy, or Sub-Conscious Memory?'

SIR,—Under the above heading you publish in 'LIGHT,' of September 7th, some quotations from the 'Revista di Studi Psichici' dealing with certain experiences recently communicated by 'Edina' to your columns. The 'Revista' says, and very wisely, 'It would, therefore, be very desirable for the solution of the Spiritualistic problem if the activity of the studios might be concentrated on the research and discussion of facts which would offer more serious difficulties of interpretation as phenomena of the living.' May I suggest that the presence of a lie—a gratuitous and purposeless lie—as to the personality of a communicating intelligence does offer 'a serious difficulty of interpretation as phenomena of the living.' The experiences of Miss X. are fresh in the minds of your readers, and they will remember that the communications she received purported to come from a certain deceased man. If they did *not* come from him but from the sub-conscious self of some one else, a lie *was* told, and the recipient *was* hoaxed. I ask, and very anxiously, how is the lie to be accounted for? In such a case I find it far easier to accept the message as coming from the owner of the name attached to it.

'BIDSTON.'

The Lost Atlantis, and the Mahatmas.

SIR,—I hardly think that your columns are open to the discussion of physical sciences, and I therefore conclude that the suggestion of Mr. Williams, F.T.S., my courteous critic, in 'LIGHT,' of August 3rd, is 'ruled out of court.' Notwithstanding 'the elaborate analysis of the various sources of evidence in support of the story of its (Atlantis) existence' by Mr. Donnelly—whose work I have read—I still adhere to what I said in my previous letter on this subject, and if this attitude makes me 'as antediluvian as the island in question,' it may, perhaps, be accounted for on the Re-incarnation theory of Theosophy, according to Madame Blavatsky; and who knows but that I am one of the antiquated antediluvians who has come back into this world of life and being to learn the fact of an awful cataclysm—if not universal deluge—of which, of course, I should be quite ignorant in my antediluvian incarnation? At all events, such would account for my educated ignorance on this—to Theosophists—very important question.

To the antiquarian and archaeologist the work of Mr. Donnelly, 'Atlantis and the Antediluvian World,' is undoubtedly of interest, and the facts relating to existing archaic monuments, &c., which he gives are worthy of study. As to his theories and deductions, however, regarding the said facts, *viz.*, that they go to prove the once existence of Plato's lost Atlantis, I dissent therefrom and class them as negative and not affirmative

evidence ; but I am quite at one with the learned author, who at the close of his labours says, 'A single engraved tablet dredged up from Plato's island would be worth more to science (and to Blavatskyan Theosophy), would more strike the imagination of mankind, than all the gold of Peru, all the monuments of Egypt, and all the terra-cotta fragments gathered from the great libraries.' So say I, it would indeed. But to my view it is one with the 'missing link' that is required to substantiate the Darwinian theory of evolution, and I, for one, am quite content to wait for the discovery of this great desideratum.

I will only trespass by giving one 'scientific' declaration by Mr. Donnelly (see p. 50 of his book): 'When these connecting ridges extended from America to Europe and Africa . . . there was then no Gulf Stream . . . and the result was the Glacial Period. . . . When the barriers of Atlantis sank sufficient . . . the ice and snow which covered Europe gradually disappeared ; the Gulf Stream flowed around Atlantis, and it still retains the circular motion first imparted to it by the presence of that island.'

After this we can take the 'science' of the author at its proper value. Comment is superfluous.

Referring to Plato's own account, it seems to be written for a theatrical recital (p. 11), and one named Critias was the real or supposed narrator. He tells us 'that he heard the story from his grandfather, who then was nearly ninety years of age, he himself being a boy of about ten years of age.' This grandfather was told by his father Dropidas, who was a relative and friend of Solon, who brought the story from Egypt, and who—it is alleged—wrote it out as a poem, which Plato, his descendant, was supposed to have utilised.

Plutarch, a Greek writer, about 66 A.D., and who should know more about the ancient Greeks than we do, says: 'Solon attempted in verse a large description, or rather fabulous account, of the Atlantic Island, which he had learned from the wise men of Sais, and which particularly concerned the Athenians. Plato, ambitious to cultivate and adorn the subject of the Atlantic Island, as a delightful spot in some fair field, unoccupied, laid out magnificent courts and enclosures, such as no other story, fable, or poem ever had.' Such is the statement of an eminent Greek writer and scholar, and such the story has been regarded by 'scholars' from that time to this, and but for the vagaries and romances of the late founder of the Theosophical Society, Plato's story of the 'Lost Atlantis' would have remained—as it is—an example of the novelist's literary work of that date.

The anonymous Egyptian priests told Herodotus that they had records reaching back some eleven thousand years, i.e., two thousand years before the destruction of Atlantis. This would be in the Glacial Period, when Europe was covered with snow and ice (according to Donnelly). Greece was in Europe, and the latitude of Egypt is not so many degrees south that it would be unaffected thereby. Any such 'records' are as yet unknown, although there are records reaching back to a time many centuries before the city of Sais was in existence.

One more reference to Donnelly's 'scientific' researches and I have done with this phase of the subject. This author makes the ancient Egyptians an Atlantean colony, and brings in their idea of the West as being the Elysium of the blest, &c., and as demonstrating the fact that they still held the tradition of the Golden Age of the past, and the greatness and glory of their ancestral home in the island continent of the lost Atlantis ; but I am sufficient of an Egyptologist to know that there is no warrant for such an assertion. As is now well known, they regarded the 'Land of Punt' as their traditional ancestral home, and it is more than surmised that this 'Land of Punt' was on the southern coast of the Red Sea, and, therefore, it was in the East, and not West of Egypt.

The recent discoveries of Professor Flinders Petrie, at Koptos, have thrown a flood of light on this interesting question ; and from a lecture given by the Professor at Owens College in this city, illustrated by photos of some very ancient statues, there can be no reasonable doubt that they refer to an age long ante-dating the Egyptian dynastic records and monuments ; and I see that Professor Petrie is to give a lecture in this city on November 11th, on "The Founders of Egypt" ; and to a certainty no colour will be given to the Atlantean theory of Mr. Donnelly. If there is one thing more than another in the make-up of Professor Petrie, it is his love of, and strict adherence to, facts, and he is the last man I know who indulges in freaks of imagination.

My object was not to elicit a so-called 'scientific' enunciation from the Theosophic leaders, but to call attention to the wild and utterly unsupported statement of Mr. Sinnett in reference to the origin of the great spiritual movement of our day and times. My esteemed critic need not twit me on my occult ignorance, or otherwise, inasmuch as I can draw the distinction and difference between things and subjects physical and psychical ; and it is the attempt on the part of the founder, especially, and of her votaries, to pass off as physical what may or may not be psychical, to wit, the existence of Mahatmas as living men, who have lived some hundreds of years, and who can live in physical—not psychical—bodies as long as they choose so to do ; and that these men influence the course of human life and mentality—I say this and all that is involved therein is a fraud until it can be substantiated by something infinitely more convincing than the appearance, or apparition, of astral forms to certain leaders of the Theosophic movement, which experiences are common enough in the ranks of Spiritualists so called.

Higher Broughton, Manchester.

WILLIAM OXLEY.

P.S.—I return the compliment to Mr. Williams and recommend him to read and study 'Veritas,' by H. Melville, and he may perchance find that the legend of the deluge has its base—not on the earth, but in the heavens.

London District Council.

SIR,—In your issue for September 7th, Mr. W. H. Edwards takes exception to my report. His first quotation was an extract from the minute book of the London District Council. Painful though it undoubtedly is to chronicle the fact that a society and its rebellious offspring should engage in an unworthy struggle for the empty honours attaching to the parent name, yet such has been the case. The society which affiliated with us from the beginning of the London affiliation movement, under the title of the Peckham Society of Spiritualists, was fully representative at the time, but had no connection with Mr. Edwards' party. I trust that the efforts now being made to unite the scattered fragments will result in a better public presentation of Spiritualism in Peckham than has hitherto been obtained. The erasure of the name from our list will then give Mr. Edwards the opportunity of placing what I trust will be a more representative society of that title upon it.

So far from attempting to coerce small societies, it must be self-apparent to those who watch societies' movements and the mission work at Peckham, that our best efforts have been directed towards assisting them. One of the principal reasons which prompted the clause, referred back for further consideration (see report of 25th inst.), which permits associates equal voting power with delegates, was in order that individual effort might not be crushed out, but have a vote and voice on the council. But I trust that at no very distant date the mere fact that a society has been permitted to affiliate will be a sufficient guarantee to the public of its efficient management.

With regard to representation, the following extract from the minutes of April 26th, explains itself: 'The number of delegates shall be two for each society of fifty members or less, with an additional one for every twenty-five members or part of twenty-five over the original fifty.'

The Forest Hill secretary writes me to say they intend to reopen in October. They advertised the closing of their public services for the summer months only. Meantime, officers and constitution remain the same. We are, however, still in swaddling clothes, and our best efforts have been directed towards the affiliation of those societies which can properly claim to be representative of London Spiritualism. To this end, Marylebone and the London Spiritualist Alliance were specially approached. Another form of constitution is even now being prepared, in the hope of more favourable consideration. So far from Camberwell being able to dominate the District Council, if mere voting power is to be the test of dominancy Stratford could easily outvote Camberwell. (Apparently Mr. Edwards is ignorant of the fact that Stratford has affiliated with us.) If Marylebone entered the lists it could outvote either, while the London Spiritualist Alliance would have more power than any. Thus it is easily apparent to the most superficial observer that of the four leading London societies who have been pressed to take part in the District Council, Camberwell would rank fourth in point of voting power.

With regard to Mr. Edwards' concluding remarks, the next delegate meeting is advertised for Sunday, the 29th inst., at the Surrey Masonic Hall, after the service, at 8.30 sharp. The

usual notice on the agenda, which permits visitors to take part in the 'open council,' will give all an opportunity to make whatever suggestions they please. The meeting place of delegates is moveable, and if any Spiritualist society—affiliated or not—will extend an invitation, I am sure the delegates of either Stratford, Camberwell, Forest Hill, or Peckham will be pleased to accede to their request. For fuller information concerning the objects and purpose of the London District Council I must refer readers to my letter in your journal of May 11th, and report of March 9th, when the affiliation movement commenced. In conclusion, I would most respectfully draw Mr. Edwards' attention to the fact that it is scarcely fair or right for one who has never attended any of our publicly-advertised meetings, to make sweeping assertions without at least some attempt at personal investigation.

30, Upper Tulse Hill, S.W.

H. BODDINGTON.

A Correction.

SIR,—Referring to the incidents quoted by your reporter in 'LIGHT' of September 7th, in connection with Mr. Slater's mediumship, allow me to correct a mistake of the reporter. The remarks of Mr. Slater to me were in reference to my profession, and had nothing whatever to do with mediumship. Even if I did wish to cultivate mediumistic gifts, I should be perfectly free to do so, my parents being old Spiritualists. Your insertion of this correction will oblige.

21, Alma-square, St. John's Wood.

ALICE HUNT.

SOCIETY WORK.

DAWN OF LIGHT CIRCLE, 52, WELLS-STREET, OXFORD-STREET.—Séances are held on Monday and Wednesday evenings at 8 o'clock. On Monday last, Mr. Robson gave excellent clairvoyance and a short impromptu poem.—M.H.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—On Sunday Mr. Bradley's guides gave a very interesting address, which was highly appreciated by a large audience. On Sunday next, September 22nd, Mr. Weedemeyer will lecture on 'Capital Punishment' from a Spiritual standpoint, followed by clairvoyance by Mrs. Weedemeyer.—E. FLINT, Sec.

8, BAILEY-STREET, BEDFORD-SQUARE, W.C.—At the meeting held on Friday evening, the 13th inst., at 8 p.m., several good tests were given, and a trance address was delivered through Mr. Peters. Good clairvoyance was also given by Mr. Peters and Mrs. Graddon. These meetings will be held in future on Tuesday evenings, at 8 p.m. Friends and visitors will please note.—J.M.

SPIRITUAL HALL, 111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last, Mrs. Hubert's controls delivered a discourse upon 'The Prayer on the Mount.' Free healing was given at the close, several cases being treated very successfully. Mr. Chance kindly presided at the organ. Sunday next, at 7 p.m., Miss Maynard; Tuesday, at 8 p.m., Mrs. Mason; September 29th, Mr. Humphries.—J. H. B., Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last, Miss Barlow, of Rochdale, gave clairvoyant descriptions to several members of the crowded audience. Next Sunday, at 7 p.m., short address, followed by clairvoyance. September 29th: Mr. J. J. Morse, trance address. October 6th and 13th: Mrs. Stansfield, clairvoyance. October 20th: Mrs. Bliss, clairvoyance. October 27th: Mr. J. J. Morse, trance address. All meetings commence at 7 p.m. If possible, a short address or reading will also be given on each evening when clairvoyance is announced.—L. H.

NORTH LONDON SPIRITUALISTS' SOCIETY—FINSBURY PARK OPEN-AIR WORK.—On Sunday last Mr. Jones gave a lesson on 'Cranial Psychology,' and Mr. Kinsman spoke on the 'Ethics of Spiritualism,' illustrating his remarks with extracts from 'Spirit Teachings' ('M.A., Oxon.'). Mr. Brooks showed how to investigate at home. Mr. Jones then spoke upon spiritual healing. Mr. Evans replied in opposition, contending that healing must be material and has nothing to do with spirit, ignoring the fact that to some are given the spiritual gifts of healing.—T. B.

PECKHAM SPIRITUAL MISSION, CHEPSTOW HALL.—On Tuesday, the 10th inst., in place of our usual circle, Mr. W. H. Edwards gave an address on 'The Mysteries of Mediumship' to a very good audience, after which questions were put by the audience, and were most satisfactorily answered. Mr. Edwards takes our platform on Sunday next, taking for his subject, 'The Works of T. Paine, the Deist, and their Relation to the Spiritualism of To-day.' On Sunday last we had again a very good gathering of friends to hear Mr. Veitch, who took for his subject, 'Thoughts on Spiritualism.' The lecture was most attentively listened to, and many questions were asked. We hope ere long to have another visit from this gentleman. After Tuesday evening's meeting a special meeting of members was held, when it was decided that we sever our connection with the South London District Council.—J. C. JONES, Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS.—Our usual monthly open meeting was held on Sunday, and was of a very interesting and instructive character. The speakers were Mr. Dennis, who spoke upon the 'Philosophy of Life and Death'; and Dr. Reynolds, upon 'Mediumship'; the remarks being much appreciated by a large and attentive audience. It is very gratifying to the committee of this society to see, Sunday after Sunday, such large numbers attending the service. We endeavour to make the services bright and happy; and great praise is due to Mr. Gozzett, our musical director, for the efficient state to which he has brought the musical portion; also to the band for their regular attendance and services rendered. The speaker for next Sunday is Mrs. Stanley. On Thursday, October 10th, there will be a tea and social gathering of members and friends. Tickets for tea and entertainment, 1s. each; for entertainment only, 8d. each. To be obtained of Mrs. Lambert, 10, Keogh-road, Stratford, E.; or of any of the committee. The proceeds will be handed over to the building fund. It is hoped that all members will endeavour to make this a great success. Funds are sadly needed for the purpose of obtaining a larger hall. Donations, large or small, will be thankfully received and acknowledged by the hon. sec., Thos. R. MacCallum, 23, Keogh-road, Stratford, E., or the hon. treasurer, Jas. H. Robinson, 13, Barwick-road, Forest Gate, E.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Mr. Beel introduced the address on Sunday upon 'Spiritual Gifts' by reading extracts from 'The Lyceum Banner,' and invited the audience to send up questions on the subject, which Mr. Long would endeavour to answer. Mr. Long commenced by stating that his first object was to make them think, by doing which they would be led on to reason; and with reason he was confident that a conviction of the excellence of Spiritualist knowledge would infallibly follow. Dealing incidentally with table movement, he introduced an anecdote which may be worth re-telling. During the days of his materialism he remembered his first experience of table-tilting. One evening, after 'closing time,' he and some of his boon companions adjourned to another place, well supplied with materials for continuing the carouse. The beer and whiskey were placed on the table, and during the course of the festivities it was suggested by one that they should put their hands upon the table and see if they could not obtain some movement out of it, and prove for themselves the nonsense or otherwise of table-turning. They did so, and ere long the table with its burden was raised about three feet from the floor, then tilted with a vengeance, the well-filled pots and bottles coming to grief. After his conversion to Spiritualism he was engaged to speak at Northampton, and whilst there, sitting in circle, he was informed by a clairvoyant that there was a spirit present who knew him; but the description given failed to elicit a recognition, until the spirit called back his mind to the above incident. Mr. Long was absolutely a stranger to everyone in the town, and the circumstance had entirely passed out of his mind until thus reminded. He naively suggested that this must have been a teetotal spirit who was bent on convincing them of the truth of Spiritualism in a rather novel fashion. He regarded this form of manifestation as but the A B C of Spiritualism, but nevertheless a necessary rung in the ladder of Spiritualist knowledge: like the toys which instruct and amuse children. A very enjoyable service was concluded by inviting those who felt interested in this subject to attend our Thursday evening classes, when every possible information would be given them.—W. P.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan and Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-lez-Liège; Brazil, Sr. Don. A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrond, 198, Lockestreet, Hamilton, Ontario; France, P. G. Leymarie, 1, Rue Chabanaise, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Terzano; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, Mons. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 115, White Post-lane, Manor Park, Essex; or Mr. W. C. Robson, 166, Rye Hill, Newcastle-on-Tyne (French correspondent). The following meetings will be held at 115, White Post-lane, Manor Park: Thursday, at 8 p.m., for members only, the study of mediumship. Also the last Sunday in each month, at 7 p.m., inquirers and members. The Sunday morning and Monday meetings will re-open on October 6th. All meetings free.—J. A.!